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ON SOME FRAGMENTS OF AN UNCIAL MS. OF S. CYRIL OF ALEXANDRIA, WRITTEN ON PAPYRUS. BY THE REV. JOHN HENRY BERNARD, B.D., Fellow of Trinity College, Dublin.

(Plates IX., X., XI., XII.)

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XVIII.

ON SOME FRAGMENTS OF AN UNCIAL MS. OF S. CYRIL OF ALEXANDRIA, WRITTEN ON PAPYRUS. By the Rev. JOHN HENRY BERNARD, B.D., Fellow of Trinity College, Dublin. (Plates IX., X., XI., XII.)

[Read April 13, 1891.]

§ 1. **Introductory.**—The MS. described in this Paper was found at El-Deir, or The Monastery, a Coptic ruin a few miles north of Hawara. It was bought by Mr. Flinders Petrie from natives who had dug on the spot, and sent home by him to Mr. Crum, Professor Sayce, and Mr. Mahaffy for examination. In one of the boxes of Coptic documents entrusted to Mr. Crum, he observed a number of small fragments of very fine papyrus, covered with beautiful Greek writing, in uncial characters. A cursory glance at these showed that they were post-Christian, as, apart from the style of the handwriting, words such as $\overline{\text{XC}}$ (ΧΡΙϹΤΟϹ), $\overline{\text{ϹΗΡ}}$ (ϹΩΤΗΡ), ΖΩΟΠΟΙΟϹ, were plainly visible. He therefore sent them to Mr. Mahaffy, who asked me to undertake the task of deciphering these fragments, as he was himself fully occupied with the early Greek papyri of the 3rd century B.C.*

§ 2. **The deciphering of the MS.**—Neither of us at first anticipated that we should be successful in piecing the small and brittle scraps of papyrus together, as no single line of the original document remained in its entirety; and as there was writing on both sides of the papyrus the expedient of securing the scraps on cardboard could not be adopted. We accordingly cut out in stiff paper fac-similes of each scrap, and made

* His researches are now published as the "Cunningham Memoirs," No. VIII. of this Academy.

an exact copy of the letters that were visible. Seventy-six of such fragments were prepared and numbered. After some fruitless investigations, I observed that the words **ΤΟΜΗΤΙΘΕΝΑΙ**, commencing a broken line, were followed on the next line by the letters **ΦΩΗCΚΑΝΔΑ** (Fol. G. v°), which suggested to me that the sentence in the original document was a quotation from Rom. xiv. 13, *τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον*. This gave the number of letters on a line, viz. 26. On the same fragment, a little higher up, arrowheads in the margin indicated a quotation; and the words **ΟΝΟC**, **ΤΙCΕΙ**, **ΑΡΓΥΡΙΟΝ**, legible on the scrap, suggested Exodus xxi. 33, 34, as the source of the quotation. This was confirmed by the presence of the word **ΛΑΚΚΟC** (cf. Exodus xxi. 34) on other fragments. Thus it seemed likely that the passage was an allegorical explanation, in the language of S. Paul, of the precept in the Book of Exodus which enjoins that if a man digs a pit and the ox or ass of his neighbour falls into it, the owner of the pit shall make good the loss. And then the question was, does any Greek Father explain Exod. xxi. 33 by an appeal to Rom. xiv. 13? The Greek Fathers are so badly indexed (such of them at least as have not been edited by the Benedictines) that some little time elapsed before I was enabled to identify the fragment on which I had been engaged with a passage from the treatise "On Adoration in Spirit and in Truth," by S. Cyril of Alexandria (p. 248, Aubert's edition). After this it was easy to fit in the other fragments. No scrap with a square inch of writing on it has escaped identification. We have fragments of ten or eleven folios, nine of which are consecutive; and in the case of five of these enough fragments remain to show what the original column of writing looked like. Autotype fac-similes are given of Folios F. v°, G. v°, H. v°, I. v° (Plates IX. to XII.).

§ 3. **The Treatise "De Adoratione."**—The object of the treatise *περὶ τῆς ἐν πνεύματι καὶ ἀληθείᾳ προσκυνήσεως καὶ λατρείας*, which is in the form of a dialogue between Cyril and an inquirer Palladius, is to show that the Mosaic law and its ceremonial, when rightly understood, contained anticipations of, and referred to, the "worship in spirit and in

truth" of the Gospel. The treatise is in seventeen books: Book VII., from which our fragments are for the most part taken, is an allegorical explanation of the precepts relating to charity and brotherly love found in the Pentateuch.

The authenticity of the treatise has been generally admitted. Oudin indeed remarks (*De Scriptoribus Eccl.*, i. p. 1017) that it had been called in question in the seventeenth century by some, *e.g.* by Rivetus, in his *Critici Sacri.* The chief note of spuriousness alleged was the recognition in it of the Apocalypse as not only the work of S. John, but as having been generally regarded as canonical by the early Fathers. In *De Ador.* vi. p. 188 we read: καίτοι τὸ τῆς Ἀποκαλύψεως βιβλίον ἡμῖν συντιθεὶς ὁ σοφὸς Ἰωάννης, ὃ καὶ ταῖς τῶν Πατέρων τετίμηται ψήφοις, κ. τ. λ. But the first editor of a printed edition of the book, Agellius, convincingly showed that it was a genuine work of Cyril's, chiefly relying on considerations of style. The fact that Cyril acknowledges it in one of his undisputed writings, the *Glaphyra in Pent. Moysis*, is also noticed by Oudin as a final corroboration of its authenticity. If any doubt remained it is, I suppose, dispelled by the discovery of so ancient a MS. of the treatise as that now under consideration, written certainly not more than two centuries after the death of the original author, perhaps not at all so much later.

§ 4. **Authorities for the Text.**—The MSS. on which the printed editions of Cyril have been based are mainly fourteenth-century cursives, though some go back to the tenth or eleventh century; so that the authority for the text of the treatise *De Adoratione* given by our papyrus is several centuries earlier than anything we hitherto possessed. Indeed, of very few Fathers have we a Greek MS. of equal antiquity with this. It should be noted, however, that although no early Greek MS. has hitherto been found of Cyril's works, there is in the British Museum a vast store of Syriac MSS. containing them, of the sixth, seventh, eighth, and ninth centuries, many of which have not been thoroughly examined; *e.g.* among those containing parts of the treatise *De Adoratione* may be enumerated Nos. DCXVII.–DCXXI., DCCLXXXIX., DCCLIII. in Wright's Catalogue. They were brought in 1847 from the Syrian Convent of S. Mary

Deipara, in the Nitrian Desert. It is plain, from their great number, that, as we know on other grounds, the writings of Cyril were widely read and highly prized in Egypt.

No various readings of any importance are contained in this MS.; there are, indeed, a few variants from the received text, which are noted in their proper place, but they call for no special remark. A correction made by a later hand may be observed on Fol. F. r°, line 3, where the word *του*, omitted by the original scribe before *ταυρου*, has been inserted.

§ 5. **Palæographical Details.**—The interest of the fragments is rather palæographical than critical; and the following details are worthy of notice. As in most early uncial MSS., the writing on the papyrus is continuous, and the number of abbreviations used is very small. Only words which have acquired a kind of quasi-technical significance, or which are of very frequent occurrence (*μυριόλεκτα*), admit of shortened forms; *e.g.* ΠΗΡ, ΧΡ, ΔΑΔ, ΑΝΟΟ, ΘΟ, ΧΟ, ΚΟ, ΠΝΑΤΙΚΟΟ; ΚΑΙ and other conjunctions are always written in full. The *ι* subscript or ascript does not appear: thus we always have ΤΩ, not ΤΩΙ; ΚΩ, not ΚΥΡΙΩΙ, &c. Citations are marked, as is customary, by arrowheads (>) in the margin (see fac-simile of Fol. G. v°); and the letter Ν, when ending a line, and only then, is represented by a horizontal bar above the line of writing. It will be observed that the two interlocutors in the dialogue, Cyril and Palladius, are designated by the letters Α and Β respectively in the margin (see fac-similes of Foll. G. v° and H. v°). When either of them takes up the argument his speech begins on a new line. Except for this there is no break in the writing, which is quite continuous, save for occasional punctuation marks, and there are no large capital letters. But we pass on to specify the shapes of separate letters, as it is here that the peculiarities of the papyrus appear.

§ 6. **Coptic Forms of Α and Μ.**—The character in which the MS. is written is very like that of the well-known Codex Z, a sixth-century MS. of S. Matthew's Gospel, which is preserved in the Library of Trinity College, Dublin, though the writing is smaller than in that famous palimpsest, in which the letters are unusually large. Codex Z has long

been believed to have been written in Egypt, on account of the similarity of its letters to those in Coptic MSS., a supposition which is confirmed—if confirmation were needed—by the discovery in the Fayyum of this MS., resembling it, as may be seen from the fac-similes, in many peculiar features. But the writing of our papyrus presents an even more striking resemblance to that of the Codex Marchalianus of the prophets, ascribed to the sixth or seventh century, which has been lately published in heliotype fac-simile with an introduction by the Abbate Ceriani, Librarian of the Ambrosian Library at Milan.* Among the points of similarity it will be observed that in both MSS. the letters ⲗ and ⲙ have the peculiar Coptic shape which we are familiar with in Codex Z.† Dr. Maunde Thompson, in his *Prolegomena* to the photographic fac-simile of the *Codex Alexandrinus*, which he edited for the trustees of the British Museum, has remarked that we meet with this ⲗ in the title of the Book of Exodus in that Codex (ⲉⲝⲟⲇⲟⲥ ⲗⲓⲅⲩⲡⲧⲟⲩ); and with this form of ⲙ several times, *e.g.* in the headings to the Books of Deuteronomy and 2 Chronicles. The fact is interesting, but the inference drawn from the fact by Dr. Thompson is not quite trustworthy. He concluded that Codex A, if not actually written in Egypt, must have been moved there very early in its history, and thus finds, in the shape of these letters, a confirmation of the tradition which connects the MS. with Alexandria. But Dr. Gwynn has pointed out to me that the Coptic form of the letter ⲙ occurs constantly in the headings of Codex B and Codex א, as well as in those of Codex A (*e.g.* in B, in the titles of the Psalms, of Jeremiah, and of the Epistle to the Romans); and hence it appears that Dr. Thompson's argument would prove too much, for it would establish the Egyptian origin of Codices B and א, as well as of A. The only reliable inference we can make is, that many of the scribes of the early centuries, when these MSS. were written, were *either* Egyptians themselves, *or* had received Egyptian training, *or* else preserved the Egyptian form of lettering in their headings

* Cod. Marchalianus, ed. Cozza-Luzi: Rome, 1890. To the Prolegomena of this learned work I owe some of the references given in this Paper.

† Scrivener states, in his *Introduction to the Criticism of the N. T.*, p. 33, that the shape of ⲗ in Codex Z is unique; this is not accurate, as is shown above.

and titles, just as the title-pages of our books are often printed in archaic characters. In addition to the MSS. cited by Ceriani we find this peculiar Λ in a fragmentary MS., known as T, of the Gospels, a fac-simile of a scrap of which is given by Tischendorf; and also in Codex Londinensis, another fragment edited by the same great critic.* Instances of its occurrence are common in the Greek papyri which have come to light in recent years; *e.g.* it appears in one of the fac-similes recently published by Wilcken from the Berlin Museum collection, as well as in the Rainer papyri.

§ 7. **Date of MS.**—It is not necessary to describe the other letters in our papyrus with such detail, as the fac-similes supply all information of this sort quite sufficiently. Their forms generally resemble those of the Codex Marchalianus, as I have remarked already (notice especially the letters B, Δ, Λ, Ξ and the large Φ). The shapes, however, of Ε, O, C, Θ deserve special attention. In Codex Z these letters are circular, but in the Cyril papyrus and the Codex Marchalianus they are narrowed, O and Θ being elliptical in shape, and the diameter of the Θ projecting at both sides. From these indications Montfauçon† concluded that the Codex Marchalianus was not earlier than the seventh century, and possibly as late as the eighth. At the time the MS. was written he considered that Ε, Θ, O, C had become deflected "a prisca rotunditate." But Ceriani points out that the narrow forms of these letters occur in very early papyri, *e.g.* in the British Museum *Iliad*;‡ and still earlier examples of the same peculiarity may be seen in the fac-similes published by Mr. Mahaffy.§ Hence, as Ceriani

* See *Prolegomena* to the Codex Sinaiticus. Table XX.

† Pal. Græc., Paris, 1708, p. 225.

‡ Catalogue of Greek MSS. in Brit. Mus., 1881. Plate I.

§ Mr. Mahaffy has supplied me with the following note on this important point: "It seems to be assumed in the palæographies which treat of early Christian documents, that the round uncial character was the first and proximate derivation from lapidary forms, adapted for writing on parchment or papyrus, and that the oval forms of Ε, Θ, O, C were degenerations from the circular (see the *Cunningham Memoir*, No. VIII., for facts which throw grave doubt upon this theory). We now know that the earliest writing in capitals on papyrus reproduced the square E, the circular Θ and O, and changed the Σ into C. But the first step onwards, as

remarks, there is no ground for supposing the round form to be older than the elliptical, at least in Egypt. We have, then, no good reason for believing our papyrus to be later than Z, and may conclude that it was written about the sixth century, certainly not later than A.D. 700—this date coinciding with the most probable date of the Codex Marchalianus, which it closely resembles. Our papyrus has indeed one mark of even greater antiquity than the Codex Marchalianus, viz. the large initial letters of the latter are entirely wanting in the former. Further, the writing does not slope at all to the right, which was a habit that came in before the end of the sixth century. Again, the breathing over vowels at the beginning of a word occurs in only a few places (see fac-simile of Fol. I. v°), and the diacritical marks over Ι and Υ are sometimes present, but more frequently absent. It is possible that these were added by a later hand. As in Codex Z, the point indicating a pause in the sense stands indiscriminately at the head, middle, or foot of the letters, no distinction being made between a comma and a full stop.

§ 8. **Arrangement of Sheets.**—Ancient papyri were usually in the form of rolls, but there are not wanting instances of MSS. like this before us which were in book form. As in Codex Z, the folios of the papyrus are arranged in quaternions, or quires of four sheets. We have portions of all four sheets, or sixteen pages of one quaternion, which is numbered at the top of the last page on the right-hand side ΙΑ, or 11 (see fac-simile of Fol. H. v°). On each page there was one column of twenty-nine or thirty

early as 250 B.C., made the Ε and C oval, and shows a tendency to do so with both Θ and O. Anterior to this date there was also cursive writing in general use, in which these forms were frequently oval. Thus the writers of the earliest Christian uncials had before them many specimens of oval forms on papyrus, which they were more likely to copy than the circular forms of inscriptions upon stone. Unless, therefore, other considerations can be adduced, this particular test is not conclusive as to the age of a document. It may be true that the circular forms, which were perhaps no more than a passing fashion, disappeared after a certain date; it is not true that the oval forms only came into existence, as degenerations from the round, in the 6th or 7th centuries of our era, for we can now show specimens of them in the 3rd century B.C. These new facts strongly confirm the argument of the acute and learned Abbate Ceriani, concerning the age of the Codex Marchalianus."

lines, and on each line about twenty-six letters; hence I have calculated that the original MS. probably began with Book VI. of the *De Adoratione.* Many of the Syriac MSS. of this treatise in the same way only give a part of the work. How far our papyrus extended we, of course, do not know, but the last leaf which I have identified contains scraps of the conclusion of Book VIII.; it is the concluding folio of the quaternion which has the signature ιϛ or 16—a number which confirms the hypothesis that the MS. began with Book VI.

This last leaf (Fol. K. in transcript) is only written on one side, and there is the beginning of a flourish, or simple arabesque, at the foot. Also below the last line there are arrowheads >>> visible; these are apparently used as finials, just as in the Codex Sinaiticus.

The original size of the sheet of papyrus was 12 inches by 15, and the breadth of the column of writing is $4\frac{1}{2}$ inches. The papyrus is of fine quality, but seems to have been covered with a kind of size, or gum: its brittleness may very possibly be due to this intermixture, as was supposed to be the case with the Latin papyri found at Herculaneum. Some tiny fragments of vellum, covered with minute writing, apparently Latin, were used in the binding. Whether they are of equal antiquity with the MS. itself can hardly now be determined; the character of the writing on the vellum is certainly ancient, but there are not enough letters left to enable us to make any reliable inference as to its date. It is quite possible that the MS. was rebound at the time that the corrections of which I have spoken were made.

§ 9. **Transcription**—Of Fol. A. (which commences at p. 242 E of Aubert's edition, *φράσης ἄν*), four small fragments remain; of Foll. B., C., and D., three each; but I do not think these worth transcribing, as the number of letters visible is very small. The only points of interest are these:—

Fol. C. v° began thus (p. 245 A)—

. . . ΠΛΑCΤΟΝΕΧΟ—

*τατοχρηστονκαιωσ*ΠΕΡΟΪΟCΚΩ*διω*, &c.,

showing that the ΤΩ was omitted by the scribe before ΚΩΔΙΩ. On

Fol. D. v° there seems to be a reading different from the received text, though I cannot determine it. The sixteenth and seventeenth lines apparently end with the letters ЄC and ΛH respectively. I have not been able to harmonise this with the printed text (p. 246 B).

At the right hand of Plate IX. (Fol. F. v°) there are visible in the fac-simile traces of a few letters from Fol. C. r° (p. 245 A). The arrowheads indicating a quotation, and the letter ⲗ in the margin, marking the point at which Cyril takes up the dialogue, are here very distinct. In like manner, at the right hand of Plate XI. (Fol. H. v°) the marginal letter ⲗ remains from Fol. A. r°.

I append a transcription of Foll. E., F., G., H., I., and also of Fol. K., which is not consecutive with the others, but, as I have already noted, is the concluding page of Book VIII. The letters in small type are supplied from the printed text; the uncials are in the papyrus. Where punctuation marks occur in the papyrus they are given, but I have thought it better not to supply them from the printed text. In one or two cases, as will be seen, I have had to guess where the original line began and ended, but this is positively determinable almost always.

Of Fol. E. we have 6 fragments; of Fol. F., 10; of Fol. G., 8; of Fol. H., 9; of Fol. I., 10; of Fol. K., 7. My thanks are due to Dr. E. P. Wright, who kindly undertook the delicate task of securing the brittle fragments of papyrus in their proper order between sheets of glass, so that very satisfactory negatives have been obtained.

The Academy is indebted for one of the accompanying Autotypes to the liberality of its Treasurer, the Rev. Maxwell H. Close, M.A.

Folio E. r°.

P. 246 D.*

ΤΩΝΚΑΤΑΓΕΝΟCΟικειωνηγουν

ΚαΘΕΤΕΡΟΝΤΙνΑΤΡΟπονεγγυσγεγο

ΝοΤωΝ·ΚΑΙΤΟΤΗCΠΡοσαυτονοικει

ΟΤΗΤΟCονομαπεπλουτηκοτων

ΠΑΡΕΓΓυαδεκαιοπαυλοστονεπιμε

ΛΗCΟΜΕνονεκκλησιαστεκναεχειν

ΕνΥΠΟΤαγηκαιαποδειξιντοπρα

ΓμΑΤΗCενουσησαυτωεπιεικειαςκαι

ΜΗ·ΠΟιειταιλεγωνειδετιςτου

ΙδΙΟΥοικουπροστηναιουκοιδε

πωςεκκλησιασθ̄υεπιμελησεται

Διατουτοφησινονομοςωςενπα

† > Ραδειγματοςτροπωκαιεναρ

> Γουςεικονοςεανδεκερατισηταυ

> Ροςανδραηγυναικακαιαποθα

> ΝΗ·Λιθοις λιθοβολησεταιοταυ

> ΡΟC·Καιουβρωθησεταιτακρεαυ

> ΤΟΥοδεκυριοστουταυρουαθωος

> ΕCΤαι· κ.τ.λ.‡

* The paging refers to Aubert's edition.

† The arrowheads in the margin indicate a citation from Exod. xxi. 28.

‡ I have not thought it necessary to transcribe the rest of this page from the printed text.

Folio E. v°.

P. 247 A.

εανδεπαιδΔΚΕΡΔΤΙCΗΟΤΔΥΡΟC*

ηπαιδισκηνΔΡγυΡΙΟΥΤΡΙΔΚΟΝΤΔ

διδραχμαΔΩCΕΙΤΩΚΥΡΙΩΔΥΤΩ̄

καιοταυροcλΙθοβολησσΕΤΔΙΔΡΔCΟΙ

σαφεcτοχρησμωδημα.

β ουσφοδρα.

α αθρειδηουνοφημικαιπΡΟΓΕΤΩ̄

αλλωνειcνουνεχεΤΟΝΪΕρωτΔ

τονπαυλονωδιγεγρΔΦΟταμΗ

τωνβοωνμελειτωΘΩ̄·ηδιημας

παντωcλεγειταυρωδηουν

παρεικαζειτονυβριcτηΝΤΕ

καιαλαζονακαιπλεονεκτειν ΪCΧΥ

ονταγαυρονγαραειπωcεcτικΔΙ

αγερωχοντοζωονκαιπΔνΔΕΙΝΟ̄

ειcαλκηνκαιδυcοιcτονΕΧΕΙΤΗ̄

εφοδοντονδητοιουτοΝΕΙΓΕ

νοιτοφηcινοικειοcκαιοιοΝΕΙ

πωcκατεζευγμενοcτωνοcιΟΥΡ

γειν ηρημενωντινιπαραλυCΕΙ

κ. τ. λ.

* ο ταυρος is not in the received text, but is in the LXX in this passage (Exod. xxi. 32).

Folio F. r°.

P. 247 C.

ΑΛΙCΚΟΙΤΟκοινΩΝΟCΟΥΓΑΡΗΜΩ‾
ΕΓΚΛΗΜΤαταΕΤΕΡΩΝΕΙΛΑθΡΑΙΑ$_{\text{ΟΥΤ}}$
ΓΕΝΟΙΤοτυχονΕCΘΙΕΙΝΔΕΟΥΚΕΑΤΑΥ*
ΡΟυΤακρεαΤΟΤΟΙΜΗΧΡΗΝαιμεΤΑ
ΛαχειντηςΕΤεΡΩΝΑΚΑΘΑΡσιαςως
ΕντυπωΤΩΚΑΤΑΤΗΝΒΡωσιν
ΚαιτηνοιΟΝΕΙΜΕΘεΞΙΝΥποτυπων
ΑρουΧΙΤΟΥΤΟΕCΤΙΝΕΝαργως
ΤοσεαυτονΑΓΝΟΝΤΗΡΕΙΚαιμηκο
ινωνειαμΑΡΤΙΑΙςαλλοτριαΙC·
B̅ Πανυμενοιω·
a̅ συγκαταδικαζεσθαιδΕΤΩΜΟCΧΩ
δεδικαιωκετονδεCΠΟΤΗΝΕΙΠΕΡ
ειδειητοπλημμελΗΘΕΝΚΑΙΜΑ
ΘΩΝΕΛεγχοιτοτηνπΛΕΟΝΕΞΙΑ·‾
ΤΟΓΑΡΑΠΕιργεινδυναCΘΑΙτηCΑ
ΔΙΚΙΑCΤΟΥςτροπουςκαικατακω
† ΛÖΥΕιΝευμαλατοπΛημμελες
ΕΙΤΑΤουτοδρανΟΥΚΑΝεχεσθαικαι
ΛΙΑνεσποΥΔΑCΜΕΝΩCμονον
ΟΥχικαισΥΝΕΙΡΓΑCΜΕΝοναποφα
ινειτονΑ̅Ν̅Ο̅Ν̅ · ΚΑΙΟCΟΝηκενεις
θελησιΝΚΑΙΤΑΥΤΟΒΟΥΛιαντοις
εθελουCΙΝΑΝΟCΙουρΓεινκαισυν
εκπονεΙΝηρημενοντεθνατω
δηουνοτοιοσδεφησινπληνει
Μηλυτρακαιταςενγετουτοιςζη
Μιαςεπιθειενοικριταιβλεπει
‡ δεονομοςπροCΤΟΧΡΗστονκαισυν

* ΟΥΤ inserted by the later corrector; the original MS. omitted του before ταυρου.

† The corrector has drawn two lines through the O in κωλουειν, which is a mistake of the original scribe.

‡ There are traces of a letter or two on the papyrus at the beginning of the last line; but I have not been able to identify them with any of the letters occurring here in the received text.

Folio. F. v°. (Plate IX.).

P. 248 A.

ΘΕΛΗCΙΝΤηΝΕΙς αμΑΡΤΙΑΝ·ΚΑΙ
ΩςΕΝΨΙΛΗCΥΝαινεσειCΥΝΔΡΟΜΗ—
* ΚΟΛΑΖΕΙΜΕΤΡΙΩτερονΕΙΠΕΡΕ
λοΙΝΤΟΦΗCΙΝΟΙΚΡΙταικαΙΔΕΧΟΥ
τοντΥΠΟΝΕΙCΑΛΗΘΕιανκατα
κρινΕΙΜΕΝΓΑΡΘΑΝΑτωταπαΓ
χαλεΠΑΤΩΝΠΛΗΜμεληματΩ—
οπανΤΩΝΚΡΙΤΗC·πληνπρΟC
ιεταιτοΥςΗΜΑΡΤΗΚοτας καιλΥ
ΤΡΑπροσφεροΝΤΑCτατης αμΑΡ
ΤΙΑCΛΥτικατοεκμετανοιας δΑ
ΚΡΥΟΝΤΟνεπιταισμεταγνωσεσι (?)
† ΕΙΝΠΟΝΟΝτης ελεημοσυνης
ΤΟΥCΤΡΟΠους κατακαυχαταιγΑΡ
ΕΛΕΟCΚΡισεως κατατας γΡΑΦαC
Ακριβ Η δεονομος καιΤΗΝΕΠΙΤΟΙC
πεπονθοσιποιειταΙΔΙΑCΤΟΛΗ—
ειμενγΑΡΥΙΟνηθυγατερΑΦΗC
ινομοσχοCΑΝΕΛητεθνατΩΚΑΙ
‡ αφιλοιΚΤΕΙΡΜΟΝΩσειδεΠΑΙ
δαηπαιΔΙCΚΗΝΑΡΓυριονεCΤΩ
τουπερΑΥΤΩΝΖΗΤΟΥμενον
τισουνοΛΟΓΟC·ΠΩCΟΥκαξιονιδ
ειν καιτοιΤΟΕΛΕΥΘΕροντεκαι
δουλονενυμινεΚΠλεονεξιαC
καιουκαρρωστημαφυσεως καθ
απεραμελεικαιτονοσειν ΕΙC
γαρημας εκτισεθσ καιεισοπΑ—
τωνπηρκαΤΑΤΗντουπροΦΗ

* The received text has γαρ between κολαζει and μετριωτερον.

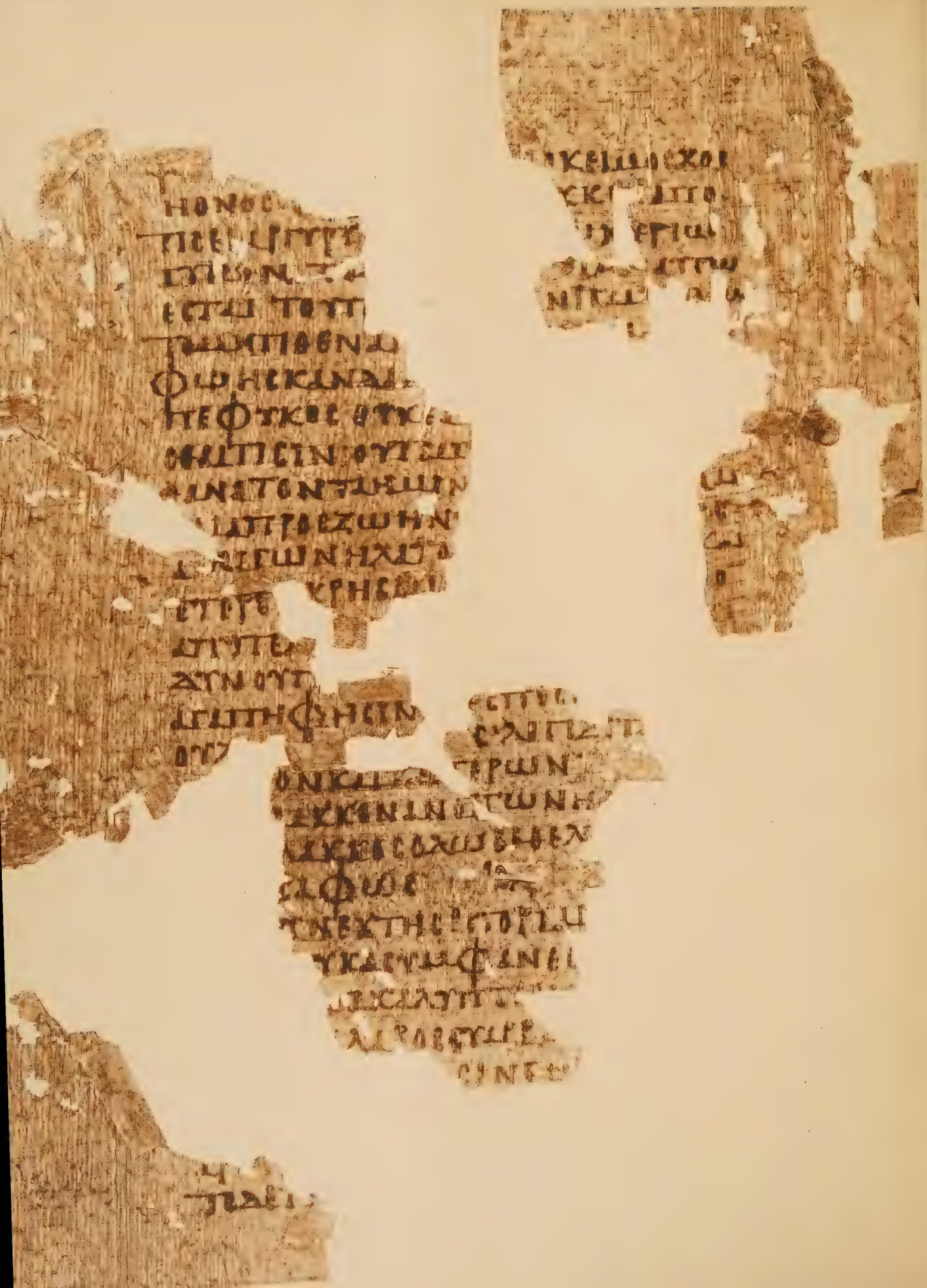
† There was here some variation from the received text which has ταις μεταγνωσεσι πονον. Possibly the MS. reading was επι το μεταγιγνωσκειν πονον.

‡ αφιλοικτειρμονως for rec. αφιλοικτιρμονως.

P. 248 C.

ΤΟΥΦΩΝΗναρουνωϛεγκλΗΜΑ
ΚΑΙΔουΛΕιανκαταγραφΕΙΤΙΝΩ—
ΟΔΗΜιΟΥργοϛαρακαΙΠΑΡΑΥΤΩΤΟ
ΔΟΥΛονενμειοσικαιΔΟΞΗΠΛΕΟΝΕ
κτειτοΕΛΕΥΘερονουΜΕΝΟΥΝ·ΕΝ
γαρχωιυουκενιΔΟΥΛΟϹΟΥΤΕΕΛΕΥ
θεροϛουκουνσκιΑΓΑΡΟΝΟΜΟϹ·ΔΙΑ
μεννιουτεκαιθυΓΑΤΡΟϹ·ΤΟΕΛΕΥ
θεροντωναγΙΩΝϹΗΜΑΙΝΕΤΑΙ
γενοϛδιαδεγεπΑΙΔΟϹΚΑΙΠΑΙΔΙϹΚ*
ηϛτοδουλονετιΚΑΙΪΠΟΖΥΓΟΝ
αμαρτιαϛεστιδεουΤΑΥΤΟΝΤΟΠΛΗΜ
μελεινειϛαγιΟΥϹΗΑΜΑρΤΩΛΟΥϹ
κολαζεταιδεουκεΝΪϹωΜΕΤΡΩ
ταεπαμφοινοτιμενΓΑΡΑΔΕΛ
φοιτηνΦυσινοιδετΕΚΑΚΕΙΝΟΙ
παντΙτΩϹΑΦεϛΑΛΛΕϹΤΙΤΟΑΓΙΟ—
ενυπΕΡΟΧΗΤΗπνατικηκαιενΤΟΙϹ
τηϛαρετηϹΥΨΩΜΑϹΙΚΑΙΠΑΡΑτω
θωτιμιον·ΩϹΚΑιΕΝΥΙΟΥΤΑΞειγεν
εσθαικαιθΥΓΑΤΡΟϹ·ΚΑΙΤΟανθρ
ωπινονΤΕΚΑΙΔΟΥΛΟΠΡΕπεϛυπερ
φερεσθαιΜΕΤΡΟΝ·ΟϹΙΟΥργειν
δεονομοϛΚΑΙΑΓΑΠΗϛΕΧεσθαιτηϛ
ειϛαδελφουϹΚΑΙΚΑΘΕτερουϛημ
ινεισηγειταΙΤΡΟΠΟΥϹουϛκαι
παραθεντεϛΕΦΕΞηϛτοειϛνουν
ηκονεφεκαστωερουμενεφηγαρ
παλινεανδετιϛανοιξηλακκον
ηλατομησηλακκονκαιμΗΚΑΛΥ

* Received text has τε between παιδος and και.



Folio G. v°. (Plate X.).

P. 248 E.

> ΨΗαυτονκαιεμπεσηΕΚΕΙΜΟCΧΟC
> ΗΟΝΟCοκυριοcτουλαΚΚουΛΠΟ
> ΤΙCΕΙΛΡΓΥΡΙονδωσειτωΚΥΡΙΩ
> ΛΥΤΩΝ·ΤοδετετελευτηκοcΛΥΤΩ
> ΕCΤΛΙ·ΤΟΥΤοδεεcτιναιΝΙΓΜΛτωΔΩc
ΤΟΜΗΤΙΘΕΝΛΙπροcκομματωΛδελ
ΦΩΗCΚΛΝΔΛλονκαιτοωφελουν
ΠΕΦΥΚΟC·ΟΥΚΕΛναχρηcτονγενε
CΘΛΙΤΙCΙΝ·ΟΥΤΕΜηνοδονορασθαιπροc
ΘΛΝΛΤΟΝΤΛΗΜΙΝτεκαιετεροιcανΛΓ
καΙΛΠΡΟCΖΩΗΝηγαρουχιλακκοντΙC
ΛνΟΙΓΩΝΗΛΛΤΟμωνεαυτωτιΚΛΙ
ΕΤΕΡΟιcΧΡΗCΙΜοντεκαιαναγκαιΟ̅
ΛΠΟΤΕλειαλλαμηεcτωφηcιΚΙ̅
ΔΥΝΟΥΠροφαcιcετερωτασαηγαρ
* ΛΓΛΠΗΦΗCΙΝοθεCΠΕCιοcπαυλοc
ΟΥΖητειταεαυτηC·ΛΟΓΙΖΕΤαιδε
μαλλΟΝΚΛΙΤΛεΤΕΡΩΝ·
Β̅ καιτιcοΛΛΚΚΟΝΛΝΟιΓΩΝΗλατομων
† τιcδεοΛΛΚΚΟCΟΛΩCΕΘΕΛοιμαν
ειδεναιCΛΦΩC·
α τομενοΥΝΕΚΤΗCΙCΤΟΡΙΛCυποδηλ
ουμενονοΥΚΛCΥΜΦΛΝΕCχρηναιγ
αρφηcικατΛΚΛΛΥΠΤεcθαιλακκον
ιναμητιβΛΛΒΟCCΥΜΒαινητιcιν
ηγουνιcτωφηCΙΝΟΜητουτοπεπρ
αχωcωcειπερτικατολιcθηcειεν
ΛΡγυριοναποδωcειτωκυριωαυτου
ΤΟΔΕΤεθνηκοcεcταιαυτωαναθρω

* Received text has καθα before φηcιν. Its omission in the MS. is apparently a blunder of the scribe.

† ολωc does not appear at all in the received text.

Folio H. r°.

P. 249 C.

CΚΟΝΤΕCΔΕτοτησιστοριασεμφανες
ΚΑΙΕΙCθΕΩΡΙΑναναγαγοντεςτοχρημα
ΠΝΙΚΗΝ·ΕΚεινοερουμενλακκον
ΕΟΙΚΕνΟΝΟμαζεινηΜΙΝΕΝΤΟΥ
ΤοιCΟνοΜοςτησθεοπνΕΥCτουγΡΑ
φησΤηνγνωσινκαιτονΠΕΡΙ
τησαγιαςκαιομοουσιουτΡΙΑΔΟC
λογονκαιτουκαταΧΝΜΥCΤΗΡΙΟΥ
ΤΗνειδησινκειτΑΙΓΑΡΩCΠΕΡ
ΕνβαθειταυτιΚΑΙΖΩΟΠΟΙΟΝΕ
Χειτηνδυναμιν·ΚΑΙΜΑΡΤΥΡΗ
CΕΙΛεγωναυτοCOCΗΡ·ΑΥΤΗΔΕΕ
CΤΙνηαιωνιοςΖΩΗ·ΙΝΑΓΙΝΩ
σκωσισετονμοΝΟΝΑΛηΘΙΝΟ—
Θνκαιοναπεσ ΤΕΙΛΑCΙΝΧΝ·ΟΥΚΟΥ—
οσυγγΡαμμασιμεΝΤΟΙCΑΡΧΑΙΟ
* τεροΙCΕΝτυχωνΚΑΙCΥΜΠΟΝΩ
ποΛΥΠΡαγμονωντηςΘΕΟΠΝΕΥ
σΤΟΥΓΡΑΦηςΤΟΥCΛΟγΟΥC καιτηνα
ΚΡΙΒΗΤΕΚΑΙΑΚΙβΔΗΛΟνΓ
ΝΩCινΑΝΑΖΗΤΩνπολληναν
εχοιτηΝΕΜΦΕΡειανπροςγετον
ορυττοΝΤΑΛΑκκονζητΕΙ
γαρυδωρζωοποιονκαιπηΓΗ—
ευφραινουσανΚΑΙΧΕΙμαΡΡΟΥ—
τρυφησοδεγΕΕΙCΤΟΥΤΟΛΟιπο—
συνεσεωσαΦΙΓΜΕΝοςωσκαιιδια
δυνασθαιΠΑΡαδουναισυγγρα
φητουμυστηριουτονλογονλα

* συμ for συν as often in MSS. of this class.

Folio H. v°. (Plate XI.).

> ΙΑ >

P. 249 E.

τομειλακκονκαιΝΟΥΡΓΕΙΓΑΡ
ωσπερουτοιςετερΩΝΙΔΡΩCΙΝ
εποικοδομωναΛΛΑΤΟΙCΙΔΙΟΙC
ΕΑΥΤΟντεκαιετεροΥCΩΦΕΛΩΝ
ΟΡΥΤΤΟΥσιδελακκοΥCCυΝΤΕτΡΙΜ
ΜΕΝΟυςκατατηντουπρΟΦητου
ΦΩΝΗΝκαιοιτηςψευδωνυμου
ΓΝΩCΕΩCΕρασταιειτιστοινυν
ΟΡΥΞΕΙΕΛΑΚΚονασφαλιζεCΘΩ
ΦΗCΙΝΜΗΑΡΑΤΙCινολεθρουΓΕ
ΝΟΙΤΟΤΡΟΠΟCΤΟκαλωςειργασΘΑΙ
ΔΟΚΟΥΝ · ΔΕΙΓΑΡημΑCΟΡΘΩC
ΤΕΚΑΙΑΠΗΚΡΙΒωμενωςτΟΝΠΕ
ΡΙΘΥΠΟΙΕΙCΘΑΙλογονωςμΗδε
* ΝΙΓΕΝΕCΘΑΙΠΡοσκομματοςΠΡΟ
ΦΑCΙΝ · ΚΑΙΤουτοοιμαιΕCΤιτΟ
ΠΩΜΑΕΠΙΚΕισθαιτΩΛΑΚκωΤΟ
ΤΗCκΑΘΗΚΟυCΗCασφαΛΕΙΑCμΗ
αμοΙΡΕΙΝΤΟΝΛΟΓΟνεΑΝΓΑΡπε
† σηφησιΝ·ΗΒΟΥCΗΟΝΟC·ΟΠΕπο
ηκωςαΠΟΤΙCΕΙ · ΒΟΥνΔΕΚΑΙονον
ονομαζειΠΑΛΙΝ . ΟΥχαπΛΩCαλλ
ΩςενλογΩΒΑΘΕΙ · καιβουνμεν
ΦησινινανοΗCηςτοϊεροντεκαικα
ΘΑΡΟΝΓΕΝΟC · ονονδεινασυνης
τοαΝΙεΡΟΝΚΑΙΑΚαθαρτονουγαρ
προσαΓΕΤΑΙΚΑΤΑνομονειςθυσιανθω
τοακαθαρτονιεΡΟΝΔεγενοςκαικα
θαρονειναιφαμΕΝτουςηγιασμενους

* Received text has γενεσθαι σκανδαλον προφασιν. The letters πρ appearing after γενεσθαι in our MS. lead me to conjecture that it had προσκομματος for σκανδαλου.

† Received text has φησι βους η, etc.

Folio I. r°.

P. 250 B.

ΗΔΗΔΙΑΤΗsπιστεωsανιερΟΝΔΕ
ΚΑΙΑΚΑθαρΤοντουsουπωκεκαΘΑΡ
μενουsδιατουαγιουβαπτισματ
οsαλλεντετηγμενονεχοντεsετ
ιτηsαΜΑΡΤΙΑCτονμολυσμονο
ΜοιονΟΥΝΩCΕΙλεγοιειτιγενοι
ΤΟΒΛΑΒΟCΗΠεριτινατωνηδηβε
ΒΑΠΤΙCΜΕΝωνκαικατεσφραγισμε
ΝΩΝΔΙΑΤΗCΧαριτΟCΕΙCΟικειοτη
ΤΑΤΗΝΩCΠΡοσθνΗΓΟΥνειsτινα
ΤΥΧΟΝΤΩΝουπωτΟΙΟΥτωνο
ΦΛΗCΕΙΔΙκηνοτουσκανδαλου
ΠΡΟΞΕΝΟCκαιαυτωμενειτοτΕΘΝΗ
ΚΟC. ΤΟΥΤΕCτιναυτουγενησΕΤΑΙ
ΤΟΥΠΑΘΟΝΤοsοθανατοsασφΑΛΙ
* ΖΕΤΑΙΔΕΚΑΙαυτοsοσηρημαsλεγω
† 7 ΟCΕΑΝΟΥσκανδαλισΗΕΝΑΤΩΝ
> ΜΙΚΡΩΝτουτωντωνΠΙCΤΕΥ
> ΟΝΤΩΝΕΙsεμεσυμφεΡΕΙΑΥΤΩ
> ιΝΑΚΡΕΜΑσθημυλοsΟΝΙΚΟCΠΕΡΙ
> ΤΟΝΤραΧΗλοναυτΟΥΚΑΙΚΑΤΑΠΟ
> τισθηεντωπελαγειΤΗCΘΑΛΑCCΗC ·
β ορθωsεφης ·
α ιδοιsδανευκολωsΚΑΙΔΙΕΤΕΡΩΝΗ
μιναινιγματΩΝΠΑΡΑΔΗΛΟΥΝ
ΤατοννΟΜοΝ. CΦΑΛΕΡΟΝΟΤΙΤ Ο
ΠΛΗμΜΕΛειΝΚΑΙΤΟΥΤΟΕΙCΑΔΕΛ
ΦΟΥσΤΟγαρτυΠΤΕΙΝΑΥΤΩΝασθε
ΝΟΥCΑΝΤΗνσυνειδηCΙΝΕΙCχν

* Received text has ασφαλιζεται γε γουν αυτος κ. τ. λ.

† There is here a remarkable blunder of the scribe. He inserts ου before σκανδαλιση in the citation of S. Matt. xviii. 6. Read with received text εαν σκανδαλιση.

Folio I. v°. (Plate XII.).

P. 250 D.

ΗμωναναφερειτοΠΛΗΜΜΕΛΕC
> εφητοινυνεανδεεξελθονπυρΕΥΡΗ
> ακανθαςκαιπροσεμπρησηαλωναςη
> σταχυαςηπεδιοναποτισειτοπυροεγ
καυσαςουγαΡΤΟΙΠΡΟσηκειτοις
αδικεινπεφυΚΟCΙCΥΝδιολλυσΘΑΙ
τοχρηστονουδετοΙCΑΓΡΙΟΙCCΥΝΔΑ
πανασθαιτοημεΡοΝ.
β πωςεφΗC.
α ηγαρουχΙΤΑΙCενορεσΙΤΕΚΑΙΕΝΑΓΡΟΙC
* ακανθΑΙCΠαρεικαΖΟΙΝΤΟΑΝΕΙΚΟ
τωςτατωνανοσιωΝΑΙΡΕΤΙΚΩ‾
CΥγγραμματακαιητΩΝΠΑΡΕΛΛΗCΙ
ΔΟγματωντερθρειατΙCΓΑΡᾸΝΓΕΝΟΙ
ΤΟταιςτωνανωνψυχαιςΕΚΕΙΘΕΝΗ̅Ο̅ΝΗ
σιςμαλλονδεποιονουΚΕCΤΑΙΒΛΑΒΟC
ΤΟΙCΕΙCΝΟυνεθελουσινΕΚΕΙΝΑΛΑΒΕΙ‾
ΠΥΡΟCΤοινυνμονουτροφος.Η̅ΑΚΑΝΘΑ
ΚΑΙΦΛΟγοςδιαστροφΗ.ΑνΑΚΑΙΟΥCΙΔΕ
ΚΑΙΦΛΟΓΑCΗμιντασεισαΙΩΝΑΚΑΙΚΑ
† ΤΩΤΩΝΠΕΠλανημενΩνταΕΞΕΤη
ΛΑΔΟΓΜΑΤΑ.Καιτατωνειδωλολατρων
ΓΡΑΟΠΡΕΠΗμυθαριαασταχυςδεκαισι
ΤΟCΗΜΕΡΩΤΑΤΗτροφηκαιανοιςεδΩ
ΔΙΜΑΚΑΙΑΝΑΓΚΑΙαπροςονησινσυΝΕ
ΧΕΙΓΑΡΗΜΑCΕΙCΖΩΗν.ΚΑΙτυποCΑΝ
ΕΙΗΤΩΝΤΗCΑΛΗΘΕιαςΔΟΓμαΤΩΝ
διΩΝΟΙΠΕΠΙCΤευκοτΕCΩςαρτωζων
τιτΡΕΦΟΜεθακαιαληθΙΝΩΤΩΧ̅Ω̅
εστιδεαυπεδιονλειονωσΠΕΡΤΙΚΑ

* Received text παρεικαζοιτο. † Received text omits κατω.

Folio K. r°.

P. 286 B.

ΘΕΩριανΗγΜΕνΗΠΝΙΚΗΝΤΟΙC
ΦιλομαθεσιχρειΩΔΕCΤΑΤΗ . ΚΑΙΓΟυ—
> ΕΦασκενοσηροΤΙΠασΓΡΑΜΜΑ
> ΤευsμαθητευθειsτηβασιλειΑ
> ΤΩνουνωνομοΙΟσεστινανΩ
> ΠΛΟΥσιωοστιsεκβΑΛΛειεκτΟΥ
> ΘΗσαυρουαυτουκαιΝΑΚαιπαλΑΙΑ ·
ΚαιναλεγωντΑΕΥαγγελιακαιΠΑ
Λαιαδεταεννομωτηνενχω
ΓνωσινημιΝΟυκαγεννωs
CΥνεισΦΕΡοντα ·

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Note.—The doxology which concludes this book, according to the textus receptus, was apparently omitted in the MS., but there may possibly have been some abbreviation representing it. On the reverse side of this folio there is nothing but the signature ΙΟ, showing that it is the last folio of the 16th quaternion.